

S E R M O N

[Preached before the RIGHT HONOURABLE the

LORD MAYOR,

ALDERMEN,

AND THE

CITIZENS of LONDON,

IN THE

Cathedral Church of St. PAUL,

On TUESDAY, May 29. 1750.

B E I N G T H E

Anniversary of the Restoration of King
CHARLES II.

By WILLIAM SANDFORD, D. D. Minister of *Aldermanbury*, and Chaplain to the Right Honourable the Lord Mayor.

L O N D O N,

Printed for JOHN BROTHERTON, at the Bible next Tom's Coffee-House, in Cornhill. MDCCL.

BLACHFORD, Mayor.

The first Court, held on Tuesday the 12th Day of June 1750. and in the Twenty fourth Year of the Reign of King George II. of Great-Britain, &c.

It is ordered, that the Thanks of this Court be given to the Reverend Mr. SANDFORD, Chaplain to the Right Honourable the *Lord Mayor*, for his Sermon preached before this Court, and the Liveries of the several Companies of this City, at the Cathedral Church of *St. Paul*, on *Tuesday* the Twenty ninth Day of *May* last, being the Day of Thanksgiving for the Restoration of the Royal Family and Government, and that he be desired to print the same.

M A N.

PSALM cxviii. 24.

This is the Day which the Lord hath made, we will rejoice and be glad in it.

THE Psalm out of which I have selected these Words, is a solemn Thanksgiving of King *David*, for his own peaceable Establishment in the Royal Throne, and the Settlement of the Ark of God in the Tabernacle which he had prepared for its Reception in his capital City. And here the Royal Prophet exerts himself in both Parts of his Character and Office. He * calls upon all them that fear the Lord, the Priests as well as the People, to join with him in giving Thanks unto the Lord, acknowledging God's Mercy in preserving him from his Enemies who sought his Life, and his gracious Goodness in placing him in the Throne; whereby *the Stone which the Builders refused, was become the head Stone in the Corner* †. This was both an historical Truth manifested in his own Inauguration, and at the same Time a prophetic Revelation or Prediction of the Kingdom of the *Messiah*, (of whom *David* was an illustrious Type) for to him this Passage is expressly applied by Christ ‡ himself, as well as by St. *Peter* *. And accordingly the Day mentioned in my Text has frequently (and very properly) been applied to the respective Days of our Lord's Nativity and Resurrection.

But, as the mystical or prophetic Sense of the Words would be a Subject more suitable to another Day,

* Verse 1, &c.
St. Mark xii. 17.
ii. 8.

† Verse 22.
St. Luke xx. 17.

‡ St. Matthew xxi. 42.
* Acts iv. 11. 1 Pet.

Day, so the joyous Occasion of our present assembling more properly directs me to the historical or literal Sense, as it immediately concerned King *David*, and by his Example all who succeed him in the like Circumstances of Danger and Deliverance.

For here in my Text we have the Institution of a solemn Festival by the Royal Authority. A Circumstance of which I should not have taken Notice, if there had not been some of so weak Judgments, (or rather so strong Prejudices) as to contend, that no particular Days ought to be distinguished as Holy-Days, but those only which have the express Sanction of Authority divine.

Their Objection deserves no other Answer but that of their own Practice. It is not in Truth the Institution of a Feast or Fast that offends their tender Consciences, but the Occasion of it. For it is well known how demurely such People (to the Scandal of the Name of Protestants) would sanctify a Fast, and mock the Almighty with Prayers for a Blessing on their unhallowed Arms, and call a solemn Assembly to their formal Thanksgivings, whenever Providence, for our Sins, had permitted them to triumph over those who stood up in Defence of the Cause of God and the King. Had those Saints any divine Authority for their perverting even the Festival of our blessed Lord's Nativity into a solemn Fast *, as if they had been ashamed of the very Name, as well as professed Enemies to the Cause of Christ? Or for their blasphemous Hosannahs to their Bashaws, the Sons of *Belial*, whose successful Atchievements against the Royal CHARLES, their mercenary Lec-
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* In 1644.

turers *, and Time-serving Preachers, did not blush to pronounce, in plain Terms, to be "the greatest Demonstration of Grace, that ever Heaven made to any of the Sons or Daughters of Men, next to the Redemption of lost Man through Christ?" To such a Pitch of horrid Impiety had the Prophets of those rebellious Times raised themselves. But our Amazement ceases, when we consider what Sort of a Spirit it is which generally possesses such Prophets in such Times.

Yet, what else can it be but a deep Tincture of the same Spirit, which moves some among us flyly to insinuate, and others more avowedly to suggest, Reasons (such as they are) against continuing the Observation of this joyful Anniversary, as well as of that mournful Solemnity which is its immediate Forerunner?

What, indeed, but the old Leaven of Republican and Fanatical Principles still fermenting, which makes them feast and rejoice, when Christian *Englishmen*, with Fasting and Humiliation, implore the Mercy of God for those Sins, by which his divine Majesty was provoked to permit such cruel and unreasonable Men to usurp the Dominion over us, upon the Ruins of our Church, our King, and our whole Constitution? What but the same Principles, never yet repented of, can make them sullen and averse from joining with us on this Day, in a devout and hearty Thanksgiving to Almighty God, for having put an happy End to that great Rebellion, by the Restoration of our true, ancient, and fundamental Constitution both in Church and State? Our wise and pious Forefathers thought it their Duty to remem-

* *T. Speed's Thanksgiving Sermon at Bristol, for the Defeat of the King's Scots Army at Worcester in 1650.*

remember other Deliverances by an anniversary Thanksgiving, against which these Men make not the least Objection. And surely there must be as good Reason to celebrate a Deliverance from an open Rebellion of twenty Years Continuance, which actually did overturn our whole Constitution, as from a secret Conspiracy (how wicked soever) which was discovered and prevented from taking Effect. However, since *this is the Day which the Lord has made, we will rejoice and be glad in it.*

In discoursing on which Words I shall endeavour to shew you,

First, What special Reasons we have to rejoice and be glad in this Day. And,

Secondly, How we ought to express our Joy and Gladness in it.

First, Then, the Reason here given in the Text, for rejoicing and being glad herein, is, Because *this is the Day which the Lord has made.* Upon which we must previously observe, That though the Lord made all Days, as we read in the *Mosaick* History of the Creation; yet, even then, he distinguished the *seventh Day* from all the rest of the Week, *blessing and sanctifying it*, as a *Sabbath*, or Day of Rest, set apart and appropriated * to his divine Service; And afterwards he was pleased also to make the like Distinction of certain other Days and Seasons; as the Passover, Pentecoste, the Feast of Tabernacles, and such like, to be religiously observed, as solemn anniversary Festivals, in Commemoration of his particular Mercies and Blessings.

This is well noted by the wise Son of *Sirach*, who puts the Question, *Why doth one Day excel another, when as all the Light of every Day in the Year is of the Sun* †? To which he answers himself thus: *By*
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* *Gen.* ii. 3.

† *Ecclus* xxxiii. 7, 8, 9.

the Knowledge of the Lord they were distinguished, and he altered Seasons and Feasts: Some of them hath he made high Days and hallowed them, and some of them hath he made ordinary Days.

We need not therefore to seek farther to discover what is meant here by *the Day which the Lord has made*. It plainly means a Day more than ordinarily memorable and illustrious, by God's extraordinary Mercies then conferred on King *David* and his People; and therefore, by his Royal Authority, distinguished with a particular Solemnity of Thanksgiving to God, accompanied with all becoming Demonstrations of Joy and Gladness. In like Manner, and after his Example, is *this Day* appointed by the highest Authority, both in Church and State, (and that too derived to them from God) to be for ever kept holy, in Commemoration of the like Mercies to our then Sovereign, and all the good People of these Nations, who, with united Hearts and Voice, will ever have Reason to sing, *This is the Day which the Lord has made, &c.*

If we look back upon those most gloomy Times, before this joyous Day arose, all the Nation was in a State of Darknes: The Sun, as it were, in a total Eclipse, whilst our King, *the Light of our Israel*, was prevented from displaying his Rays in our Hemisphere. We had a long and a tedious Night of Sorrow and Oppression, Disorder and Confusion, Ignorance and Error, both in Judgment and Practice; a Night of grievous Sufferings drawn upon ourselves by our many and great Sins. We were *many Days* (yea, many Years) *without a King, and without a Prince, and without a Sacrifice **, and without the publick and lawful Worship of God; according to that dreadful Commination of the Prophet

Hosea

Hosea to the Tribes of *Israel*. Nothing, in short, lawful and regular then among us. It is a melancholy Reflection on so happy a Day as this. But it ought to heighten our Joy and Gladness, to consider well from what a dismal State of Misery and Confusion we were then delivered.

Under a mere Pretence of Zeal for Religion, Liberty and Property, rebellious Arms were taken up against our natural and undoubted rightful Sovereign; wherewith he was not only divested of the Exercise of his just Authority, but his royal and sacred Person also pursued even to the Prison, to the Scaffold, to the Block! His next Heir (whose 'Right and Title to his Crowns * was every Way compleated by the Death of his most Royal Father, without the Ceremony or Solemnity of a Proclamation') was not only defeated of his then *immediate Right of Succession*, but driven into Exile, renounced, attainted, abjured, and a Price set upon his Head!

By the same wicked and detestable Means the truly reformed Church of *England* (the only firm Bulwark under God against Popery) was suppressed; her pure and apostolical Doctrine, Discipline, Worship, and Government, abolished, abrogated, and overthrown; and a Medley of various Sects of *Enthusiasts*, *Hereticks* and *Schismaticks*, like another *Babel*, endeavouring to build up for themselves an Establishment on her Ruins!

And could it then be reasonably expected, that the People could be secure of their Liberty, Property, or Lives, when they were thus deprived of the very Life of the Law, together with the true Religion, which is the only Cement and Security of all the rest? No, *It is enough for the Disciple that he be as his*

* Proclamation of both Houses of Parliament, May 8. 1660.

his Master †, and the Servant as his Lord. The best Subjects were as miserable, as the Avarice, Ambition and Malice of the worst could possibly conspire to make them; some of them transported as Slaves abroad, and the rest harrassed and treated as Slaves at Home. We had an *Ægyptian* Bondage, and *Babylonish* Captivity, both at once in our own Country. *We had Ægyptian Taskmasters to demand our full Tale of Bricks,* tho' our Supply of Straw was denied us ‡? We had *Babylonish* Inquisitors, to * set Idols of their own Invention for us to worship, and to put a Stop to God's true Worship, at the Peril of our Liberty and Livelyhood, if not of the *Fire* and *Lions* too!

That our Bodies were in Servitude, all the *Prisons* in these Nations can witness! That our Estates were laid under heavy Contributions, the then new invented Excise, and other *Tax-Books*, have recorded with the blackest Ink! And that our very Souls could hardly be called *our own*, is evident by the many severe *Orders* and *Ordinances* made against our *worshipping the Lord in the Beauty of Holiness*; as well as by the large Catalogue † of orthodox Divines reduced to Rags and Poverty merely on that Score! For, in such Times, to be orthodox and loyal is enough to incur the Censure of Disaffection to the State, and to expose a Man to be treated, like *Elijah* the Prophet, as a ‡ *Troubler of Israel*, by such as the wicked *Ahab*, tho' *himself and his Father's House* were indeed the great and only Troublers of that Kingdom, as the Prophet told him to his Face. But, 2. if we open the Scene, and take a full View of this Day itself, it will surprise us with a Prospect,
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† St. Matth. x. 25. ‡ Exod. v. 6, &c. * Dan. iii. 6.
† See Walker's *Suffering Clergy*. ‡ 1 Kings xviii. 17, 18.

of which it is hard to form a just Idea ; harder still to find proper Words to describe it.

Our King, long buried, as it were, in a forlorn State of Exile abroad, returned again to his native Country! Our King, driven and kept out many Years by rebellious Arms, called home again to his Throne in Peace, by and amidst the loudest Acclamations of his repenting Subjects! Our King, long liable to all the Dangers of Assassination, Proscription and Attainder, invested with the Sword as well as with the Sceptre ; with the Power to punish, as well as the Pleasure to forgive, his Enemies. Surprising Turn! But what cannot Almighty Power bring about? What has not divine Providence already done? *This is the Day which the Lord hath made* ; a Day made illustrious indeed, both by the Birth and Return of our Royal CHARLES. By his Birth, (I say) which was highly honoured and distinguished, by the Appearance of a remarkable Star, prognosticating somewhat very extraordinary in his future Life ; as if it had been a special Light from Heaven, to denote that the Time would come, when the *wise Men* of these Nations would be glad to address themselves to him, as the blessed Instrument of God's Designation to deliver them from a long and intolerable Bondage.

Nor ought we ever to forget, how wonderfully and signally divine Providence interposed in the Protection of his Royal Person, in the Midst of all the Dangers he escaped : Not only by covering *his Head in the Day of Battle* * ; but, after a cruel Butchery of his faithful Followers, securing him from the eager Pursuit of his blood-thirsty Enemies, by as unlikely Means, as the *Spies* †, who were sent out to view the Land of *Canaan*, were preserved at *Jericho* ;
and

* *Psalms* cxi. 7. † *Joshua* ii. 6.

and that too by a worthy Instrument of the female Sex: Conveying him (as the Poets feigned of their ancient Heroes †, *wrapt in a Cloud*) untouched, at least, tho' not unseen, thro' Crowds of his inveterate Enemies, when his precious Life was exposed to Sale; and, after innumerable Dangers both by Land and Sea, (never to be paralleled in former Histories) setting him safe at length upon a foreign Shore.

Let none therefore ever despair of a good Cause, or distrust divine Providence for the Support thereof. For God, in his due Time, will always find Means and Instruments to serve his Purposes, (how unlikely soever they may seem to us) as he manifested in the Deliverance of his Church from the *Babylonish* Captivity by *Cyrus*; who, altho' a Stranger to the true God, was appointed by him to be the Shepherd or Deliverer to the *Jews* *. Now, considering this princely Pilgrim reduced to such Distresses, wandering from Place to Place, without Guards, without an House wherein to lay his Head, without necessary Food or Rayment, and, in the low Condition and Disguise of a Servant, *hunted like a Partridge in the Mountains* †; who, according to all human Appearance, would have looked upon him but as utterly lost, and been more apt to dread the most dire Event, than to hope for or think of a Restoration? But *God's Ways are higher than our Ways* ‡, and *his Thoughts than our Thoughts*. Unsearchable are his Judgments, and his Ways past our finding out *. Divine Providence, in which he trusted, was our great Prince's Guard, while the Heavens were his Canopy. And this his miraculous Escape was to him,

† *Virg. Æn. I.* * *Ezra i.* † *1 Sam. xxvi. 20.* ‡ *Isaiah lv. 9.*
* *Rom. xi. 33.*

him, and all his faithful Friends, a firm Ground of Confidence, that the same Providence would never leave nor forsake him, till that glorious Work should be accomplished, which we this Day commemorate. Neither yet did the King himself look upon his Restoration as effected, till, like *David*, he had set up the *Ark of the Lord* † in its proper Place, and made Provision for all his People to share in the common Blessing. Then did both the Crown and Mitre shine again with their wonted Lustre and Glory. Then was Religion settled, Liberty secured, Property maintained, and the Laws, by which we hold them all, duly executed and established. And, in a Word, we then recovered the Freedom to *fit every Man* (safe and fearless) *under his ‡ own Vine, and his own Fig-Tree*; and to lead a * *quiet and peaceable Life in all Godliness and Honesty*. And yet,

3. All this, however great and glorious in itself, was made still the more providentially illustrious, by the critical Time when, as well as by the wonderful Manner and Means by which it was brought about. Various were the Endeavours, which had, from Time to Time, been used, by Treaties, by Armies, or otherways, to set these Nations free from that Tyranny which had usurped Dominion over us. But nothing concerted, either among ourselves, or with others who wished well to our righteous Cause, availed us any Thing. All our Schemes, tho' ever so probable, ever so hopeful, became abortive, and vanished into nothing; while the most rash and irrational Projects and Attempts, of the Rebels and Usurpers were often attended with surprising Success!

But God's Time for our Deliverance was not yet come. And therefore, as it usually comes to pass, when

† 2 Sam. vii. 17.

‡ Micah vi. 4.

* 1 Tim. ii. 2.

when the Rod of his *Judgments* hangs over a sinful Nation, a *People laden with Iniquity*, either the worst Counsels were followed, or the best, when brought towards Maturity, miscarried in the Birth. Yet, when we were languishing in the most helpless and hopeless Condition, and our Enemies exulting in the Height of their ill-gotten Power; when there was Abundance of Men, Money, and all Means, in Readiness on one Hand, and nothing of all these on the other; when the Loyalists were poor and dispirited, harrassed and oppressed, but the Rebels strong and mighty, with a well-disciplined Army to support them: Then did it please our gracious God, in the very Crisis of our Necessity, to raise us up a Deliverer of truly *glorious Memory*; insatuating the Counsels, and scattering the Forces of the *Usurpers*, and thereby making the Way open for the King to recover the Throne of his Ancestors, without a Drop of Blood shed, or an Hand lifted up to resist or oppose him, tho' Numbers, who were in the greatest Power, were concerned, for their own Preservation, to have kept him out. Surely this was the *Lord's Doing*; and must convince or confute all his Enemies, whose pretended Title to the Usurpation of his Throne was only that which they wilfully miscalled *Providence!*

Having now shewn you, how *this is the Day which the Lord hath made*, and what special Reason we have to *rejoice and be glad in it*, I proceed to discover,

2dly. How we ought to express our Joy and Gladness therein. I need not trouble this Audience with insisting upon the Distinction between two Words, which in Sense are much the same; only that Gladness supposes an *inward Joy* or Dilatation
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of the Heart ; but Rejoicing implies the giving Vent thereto by some outward Action or Expression. Neither shall I enlarge upon the critical Reading of this Text, which some render as an Exhortation, *Let us rejoice and be glad in it*, since the same Duty is supposed, according to our Version ; which is a becoming Resolution, grounded upon the foregoing Acknowledgment ; as if we should say, because *this is the Day which the Lord hath made* so illustrious, therefore we will *rejoice and be glad in it*, as we ought to do for this so signal a Deliverance. And,

1. If we are duly sensible of the Greatness of our Deliverance, and that it was the Lord's Doing, the Joy and Gladness of our Hearts will not be confined within, but will break forth into Lauds and Praises of the divine Author and sole Disposer of it. And this too, not in a few sudden Ejaculations, or in our private Devotions in the Closet only, but publickly also, like that of holy *David, in the great Congregation* †. When we seriously reflect upon the Blessings which are the Subject of this Day's joyful Assembly, and consider God's superabundant Mercies therein shower'd down upon us, it should enlarge our Thankfulness ; making our Hearts and Mouths so many Altars of Incense to breathe forth his Praises. And this the rather too, because the Receipt of Blessings is not more comfortable to ourselves, than the Return of our Thanks and Praise is acceptable to our Maker. Besides, it is the most prevailing Means of procuring either a Continuance of the same, or a fresh Grant of the like Blessings to us in the like Extremity.

2. There is yet another Duty necessary to the rendring our Thanksgivings acceptable, and our Rejoicing

† *Psalms* xxii. 25.

joicing such as becomes good Christians; and that is the Reformation of our Lives and Manners, and future Obedience to God's Laws.

Tho' this is an indispensable Duty at all Times, and in all Circumstances, yet such extraordinary Mercies, as we now commemorate, do redouble the Obligation upon us.

Such was the Reasoning which *Moses* made use of to prevail with the Children of *Israel* to be obedient. *The Lord brought thee with his mighty Power out of Egypt**, &c.—*Thou shalt keep therefore his Statutes, and his Commandments.* And again, *The Lord thy God—fed thee with Manna, &c.—Therefore thou † shalt keep the Commandments of the Lord thy God, to walk in his Ways, and to fear him.* Such was the Reasoning of *Zacharias* the Priest, in his divine *Benedictus*; that the Use we are to make of our being saved from our Enemies, and from the Hand of all that hate us, is, that we might serve the Author of our Deliverance in Holiness and Righteousness all the Days of our Life. And *St. Paul* himself argues also for this Duty, from the Prospect of an approaching Deliverance. *The Night is far spent, (says he) the Day is at Hand: Let us ‡ therefore cast off the Works of Darkness; and let us put on the Armour of Light.* As if he had said, At this very Time, and for this very Reason, we ought to lead better Lives than we did before, and inure ourselves to the Practice of every *Christian* Duty. While we offer our *Thanksgiving* for this, and all other his great Mercies, we ought carefully to observe that wholesom Advice of the Psalmist, to pay our Vows to the most High*, and those in particular which were made at our Baptism; by renouncing the wicked World before

* *Deut.* iv. 37, 40.
* *Psal.* l. 14.

† *Deut.* viii. 3, 6.

‡ *Rom.* xiii. 12.

before our Departure out of it; by reducing the *Flesh* under *Subjection to the Spirit*; and by *resisting the Devil* until he fly from us.

While we observe these Rules, we may heartily *rejoice and be glad*; and none can be so well qualified to express the *Gladness* of his Heart by outward *Rejoicing*, as he who has made his Peace with God and his own Conscience *within*. Now, what good Christian can reflect upon such a *glorious Restoration*, without a most hearty Concurrence with all honest *British* Subjects, in the Words of my Text, *This is the Day, &c.*

To behold sad Looks on a Day of *Gladness*, and a sour Countenance when God's Face shines so bright upon us; to entertain his Mercies with Sullenness or Indifferency, and not to be moved by them, even to a Transport of Joy, is a sure Sign of a rotten Heart, as well as a provoking Sin, like that of the ungrateful *Israelites*, whom the Lord severely threatened, by the Mouth of *Moses*, saying, * *Because thou servedst not the Lord thy God with Joyfulness, and with Gladness of Heart, for the Abundance of all Things: Therefore shalt thou serve thine Enemies—in Hunger, and in Thirst, and in Nakedness, and in Want of all Things.*

To close the whole. Let me conjure you (by the Mercies of God, and that dear Loyalty upon which we so highly value ourselves) *to serve the Lord with † Fear, and rejoice with Reverence*. Let the Mercy of this Day engage you to the Duty of it. And, as ye would approve yourselves the King's good Subjects and true Patriots, the real Friends of *Liberty* and *Loyalty*, be careful to live as becomes good *Christians*; for we cannot be the one without the other. As therefore ye know these Things, happy are ye if ye do them.

* Deut. xxviii. 47, 48.

† Psalm ii. 25.

